UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

Speak to Him thou, for He hears,
And Spirit with Spirit can meet,—
Closer is He than breathing,
And nearer than hands and feet.
—Tennyson.

Undoubtedly, Jesus believed in the Unity of God. It was the distinguishing feature and characteristic of the religion in which he was born, and of which he was the flower and the crown.
—M. J. Savage, D.D.

My human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
The heart within me pleads.
—Whittier.

I dare to say—and I challenge the careful study of any man as bearing on the point I make—that Jesus was a Unitarian, the disciples were Unitarians. No other doctrine came into existence for some hundreds of years. —M. J. Savage, D.D.

The worst of hells is doubting the love of God, and we turn away from the face of our Father when we do wrong. But if hell is always near, heaven is equally near. —James Freeman Clarke.

Goats are not sheep, though you sprinkle them in imagination with the blood of Christ, and pretend to marshal them at the right hand of God. Too often is it true, that much of what passes for religious experience serves but to stifle the just apprehensions of the soul, effects no radical improvement, ensures no vital reform.
—Rev. Alexander Gordon, M.A.

O God! I cannot ask Thee to forgive—
I have done wrong!
Thy law is just—Thy law must live—
Whoso doth wrong must suffer pain!
But help me to do right again—
Again be strong!
—"A Prayer," C. P. Stetson.

Unitarian Affirmations.

By R. A. ARMSTRONG, B.A.

Unitarian Christianity is a series of great and pregnant Affirmations.

It Affirms the Fatherhood of God, to the exclusion of all dogmas which limit His goodness, or clothe the loving Father in the robes of the ruthless judge.

It Affirms the Love of God to all His children, to the exclusion of all dogmas which shadow that love with a cruel vengeance, or hold men of unsound creed aliens and outcasts from its tenderness.

It Affirms the Accessibility of the Father to the children's Prayer, to the exclusion of all dogmas which teach that God will only heed our prayer if wrapt in sacraments, or if addressed to Him through Jesus Christ.

It Affirms the pure Humanity of Jesus, to the exclusion of all dogmas which shut Him out from perfect brotherhood with us, or endow Him with a nature which removes Him from the category of our sorrows and temptations.

It Affirms the Speaking of God to man to be as real to-day and to-morrow as in any century of the past, to the exclusion of all dogmas which would confine that living speech within the covers of any Bible, however lofty or sublime.

It Affirms the sacred Authority of the human Reason and the human Conscience, to the exclusion of all dogmas which would submit the one to the dictation of a creed, or the other to the orders of a priest.

It is the Gospel of the everlasting Progress, the perfect Freedom and the universal Love.

Our Church.

Our Church, while encouraging the expression of deepest individuality and broadest democracy, the fullest and freest utterance of life in speech and deed, yet avows and pursues allegiance to the highest human ideals of science and of conscience, of truth and justice, of duty and love, of beauty and aspiration, welcoming to its fellowship all souls who are able to entertain and willing to represent this spirit and purpose.

(Lenox Avenue Unitarian Church, New York.)

An Open Letter for Open Minds.

By the Rev. W. HOLMSHAW.

My Friends,—

The open minds referred to in the title are, I suppose, those minds into which Unitarian ideas have not yet found a way, but which are prepared to take hold of and examine these ideas with the object of discovering whether or not they have any particular merit.

Unitarians themselves naturally believe that their ideas have very great merit. They have believed this so earnestly that they have been, and are, willing for the sake of them to suffer exclusion from the fellowship of the general body of Christians. They have not expressed any desire to be excluded; they have been excluded without being asked whether they liked it or not, and chiefly because they have insisted that God alone should be worshipped by Christians. Their isolated position is not due to any moral laxity. For it has been said of them by an opponent, "There are no men living in whom there is a finer sense of truthfulness and honour than in our English Unitarians." Yes, the simple truth is that their teaching that the Lord God is one Lord, not three Lords, and that he alone should be worshipped, has placed them in the position they occupy in respect of fellowship with other Christians, who declare that God is three in one, and one in three.

I am a Unitarian, and I say to any fellow Christian of the orthodox pattern who holds himself aloof from me because I am a Unitarian, "The Scriptures teach the very thing I stand for. Your doctrine of the Trinity and your worship of Christ have no scriptural warrant. You quote the Scriptures as your great authority in religion, and they are against you on the main points of your belief."

In our churches we worship God the Father alone, in accordance with Christ's own doctrine of God, which seems to us deeply wise and beautiful, agreeable both to reason, and to conscience; and we, therefore, admit Christ to no equality with the Father, nor do we offer to Him any part of our worship.

What is Christ to us? He is the great revealer of religious truth, "the way, the truth, and the life" to those who are seeking "the kingdom of God and his righteousness"; the example of perfect sonship to God; the teacher whose spirit and words quicken the souls of men, and make them worthier of themselves and their Maker; the pattern of that which he taught. Our attitude towards him is not that of worship, but of reverent admiration and imitation, because we feel that his words are the words of eternal life.

Regarding him in this way, and looking at the fact that "conduct is at least three-fourths of life," we constantly insist that the main business of the Christian disciple is to frame his life according to the rules of conduct which Christ laid down in his teaching. They are noble, and clear, and high. Love God; love your neighbour; seek the kingdom of God and his righetousness; all things whatsoever ye would that men should do unto you, even so do ye also unto them. These are the matters, we say, that concern the Christian disciple, who must remember that his Master spoke them and said, "Everyone which heareth these words of mine, and doeth them, shall be likened unto a wise man which built his house upon the rock . . . And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand," and, remembering this, he must act according to his instructions, and strive to make his own life a sound and convincing argument for the truth of Christianity.

The Christian religion came into the world as the product of a soul that moved in full sympathy with God, that knew him as perfect love and righteousness, and sought to do his will. The first two or three generations of those who accepted it understood it to be a method of life, as it truly was and as it has never ceased to be, although later generations, for various reasons, departed from this practice. Unitarians accept Christianity in its original form. Their ideas, those spoken of above and others, are derived from it, and their aim is to persuade men to hold fast to Christ's teaching and to live faithfully in the spirit of it.

Eternal Punishment.

"Asserts either God's powerlessness to redeem the guilty, or His unwillingness to do so, and the first assertion is treason to Him, and the second blasphemy. If God cannot save, what becomes of His omnipotence; if God will not save, what becomes of His love; and if love be violated, what becomes of His justice? In the acid of their theory God is utterly dissolved."

"If God is the Father of all men, and men His children, is it not incredible that a father can send to utter moral ruin and eternal pain the greater part of his children? If He does, He cannot be a Father; He has no sense of the duty of a Father, nor of the love of a Father. If eternal hell be true, we have no God at all, or none we choose to worship. And the declaration through Christ of Fatherhood is then the cynical mockery of a tyrant."

RETRIBUTION.

"Introduce evil into your life, you are introducing punishment. God will not rest until He has removed it. Sow to the flesh, and you will of the flesh reap corruption; you shall reap the fruits of your own devices, and find in them your hell. And God will take care that you do. For His love knows well that only by knowing the bitterness and death of sin and hell, you can be brought to hate it, repent of it, and cry 'I will arise and go to my Father.' Nor will God spare a single pang, if only He can bring you to His arms at last. Punishment in the world to come is no dream, but a dread reality. But it is strictly and justly given, and naturally it comes to an end."—Stopford A. Brooke, "Eternal Punishment," Essex Hall, 1d.

Gladstone on Unitarians.

Of Unitarians the Right Hon. W. E. Gladstone once said: "We should not be hastily led by antagonism of opinion to estimate lightly the influence which a school, limited like this in numbers, may exercise on the future. For, if they are not rulers, they rule those who are. They belong to the class of thinkers and teachers; and it is from within this circle, always, and even in the large organisations, a narrow one, that go forth the influences which one by one form the minds of men, and in their aggregate determine the course of affairs, the fate of institutions, and the happiness of the race."

Unitarians and Temperance.

When the American Unitarians met at their first Saratoga Conference, there were thirteen hundred Unitarians accommodated in one hotel. The landlord asked the secretary of the Conference if he should close his drink bar. Being advised to use his own judgment, he kept it open one day, and then closed it, for he had sold but one bottle of wine and twelve bottles of ale. This was a strong indication of the temperance sentiment prevailing.

God not only in Christ.

Jesus was not removed from us by the possession of a different nature. It is lowering to Christ to ascribe to him a physical or metaphysical greatness different in kind from that of his fellows. It robs him of his true place amongst men. He appeals to us because of our kindred nature. God was in Christ,—yes; but God is also in the rest of mankind. His presence in Christ did not involve his absence from other men. This marks the difference between Unitarianism and orthodoxy (the older orthodoxy). Orthodoxy limits the incarnation of God to Christ; Unitarianism extends it to all mankind.—Rev. A. Lazenby in "Christian Register."

News of Unity Churches.

MOTTRAM.—The Calendar page includes a monthly instalment of the "History of the Mottram Christian Church," which is being compiled by the minister. The Mottram "May Fair" Sale of Work, held May 27th, was opened by a neighbouring minister's wife, Mrs. Hugon S. Tayler, of Dukinfield, and another lady, Mrs. R. Moss (Congregationalist), presided. About £40 was cleared, exclusive of expenses.

MOSS SIDE, Manchester.—Some kind of P.S.A. Service is contemplated here. As custodians of a fine block of buildings, and as members of a Christian Brotherhood, the Moss Side Unitarians feel bound to utilise their premises in every possible way calculated to promote the best interests of their fellows.

LONGSIGHT, Manchester.—This Church has been assisted recently by the propagandist efforts of Mr. William Harrison, of Plymouth Grove West, who, at his own cost, has procured and distributed in the neighbourhood 1,000 copies of "Unity" for May, and same quantity for June, with the Church Calendar on the back page.

BLACKLEY, Manchester.—The minister, Rev. Wm Holmshaw, conducted the United Service of the Unitarian Sunday Schools of the Manchester district at the Free Trade Hall, Manchester, on Whit-Sunday, and was also an appointed speaker at the Whit-Tuesday Anniversary Meetings Sunday School Association, London.

BRADFORD, Manchester.—Teachers and scholars here—and mothers—have a week at the Great Hucklow Holiday Home. A fund is being opened for a new organ. This Mill Street Free Church is a good social work centre; it exists "for the worship of God, the deepening of the Spiritual Life, and the furtherance of Practical Religion. There is no Doctrinal Test of membership."

ASHTON-UNDER-LYNE.—The Rev. H. Kelsey White has been welcomed into the ministry of this church, in succession to the Rev. W. C. Hall, M.A., removed to Small Heath, Birmingham.

STALYBRIDGE, Canal Street Unitarian Church.—There is a special 'Unity" Fund raised by means of concerts and donations without trenching on ordinary church funds. A special canvass is being made to increase roll of church membership. A Young People's Guild is under consideration.

KENTISH TOWN, London, Clarence Road, Free Christian Church.—There is a Men's Club. A Jubilee Bazaar for the church was opened May 31st and June 1st with excellent results.

HIGHGATE HILL, London, Unitarian Christian Church.—There is here a Theological Lending Library to help people to understand the Unitarian point of view, and a literature table for the supply of pamphlets and leaflets gratis to strangers and inquirers.

NOTICE.—All "Unity" Churches are invited to send news items.

By the Way.

It appears that one of the contributors to "Unity,' Mr. M. G. Hering, M.A., of the Salford Technical Institute, had been invited to join the Manchester Unitarian Lay Preachers' Union, but through private circumstances was not able to do so (see "By the Way" for June).

Mr. Bertram Talbot (London) contributes several extracts on Unitarianism this month.

"Thinkers Wanted!" is reprinted from "Unity" June issue, as a propagandist leaflet (see advt.). Will friends and churches please send their orders?

Holidays for the People.

We have just received particulars of the holidays organised by the Co-operative Holidays Association, which afford tempting visions of holidays in some of the loveliest places in the kingdom and Switzerland. A week's holiday ranges from 22s. 6d. in the English Lake District, upwards. Full particulars can be had by sending stamped addressed envelope to the Corresponding Secretary of the C.H.A., Hayfield.

HOME CIRCLE.

Clear the Way!

Men of thought, be up and stirring
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey;
Men of thought, and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

—Chas. Mackay.

The Opal Ring, or Creed and Character.

That is the best creed which produces the noblest character. Religious belief is tested by the kind of life which comes of it. The following parable from Lessing, told by Mr. F. J. Gould, is a good illustration of this truth. Mr. Gould says:—

Let me relate to you a story which I have found in the poems of a German writer, Lessing.

A rich man, who lived in an Eastern land, had a most precious ring. The ring contained an opal stone, which sparkled with changing colours of blue, and milky white, and red, and yellow. People said it was a "charm," and that whoever wore it was made so sweet in character that all men loved him. The rich man, therefore, gave it to his favourite son, and bade him, whenever he thought he was near his death, to present it in turn to his best beloved son. In this way it passed from one generation to another, until it came into the possession of a certain man who had three sons. Each son was dear to his heart, and he wished to give the blessing of the ring to each. But how could this be done? The fond father was perplexed. At length he sent for a skilful goldsmith, a man cunning in jewel-work; and he ordered him to make two rings exactly like that in which shone the splendid opal. The father smiled to see the three rings so perfectly alike. He lay upon his death-bed, and had his three sons sent in to him one by one. To each he spoke words of love, and to each he whispered a blessing, and to each he gave a glittering ring which should work magic and make the son's heart noble.

So the father died, and was buried. Then one of the three sons took out his ring with joy and pride and showed it to his brethren. They cried aloud in astonishment, and they, too, produced their rings, and each exclaimed, in heat and rage, that his jewel was the true one! In great excitement they appeared before a wise judge, and begged him to decide their quarrel, and say which of the three sons held the true ring, and which should therefore stand as the head of the family, and receive the chief honour.

The judge asked many questions, and examined the rings, and sat silent for a while, and then he said:

"I cannot tell which ring is the charmed one. But you can prove it yourselves."

"We?"

"Yes; for if it is true that the ring gives sweetness to the character of the man who wears it, then I and all other people in the city may know him by his good life. And so, go your ways, and be kind, be truthful, be brave, be just in your dealings; and he who does these things will be the owner of the best opal."—(From the Children's Book of Moral Lessons.)

For the opal ring substitute religious belief or doctrine. The doctrine is known by its fruits. The belief which makes the best character is the truest.

The International Lesson.

Some Unitarians may not know what the International Lesson is. It is a Bible lesson taught in Sunday Schools on the same Sunday in nearly all parts of the world.

Two Sunday School workers in Chicago, the Rev. Dr. John H. Vincent (since then Bishop Vincent, of Chautauqua fame) and Mr. B. F. Jacobs, advocated the establishment of a uniform plan of Bible Lessons for the Sunday Schools of all denominations in Chicago. Such a scheme was established with success, and schools in other towns and cities made use of these Chicago lessons. Soon the question was asked: Why not extend the method so as to make it national? And then— Why not make it international? So a Sunday School Convention, held at Indianapolis, April, 1872, including delegates from Sunday Schools in most of the United States, from Canada, from India, and Ireland, appointed a committee to select a course of lessons for a series of years, not exceeding seven, embracing a general study of the whole Bible. The plan of lessons resulting therefrom was called "The International

Lessons." The committee which drew up the plan was prohibited from making any comment on the lessons, so that they might be entirely undenominational, each religious body using the lessons in its own way to suit its own theological instruction. Uniformity of Bible study, and as far as possible the study of the whole Bible, have been the two main ideas kept constantly in mind. The aim has been to make the Sunday Schools know the Bible as a book, leaving it to the teachers to make them know the meaning of the book just as they could see and understand it. With different interpretations the International Committee had nothing whatever to do; all that has been left to the teachers and expositors of the different schools and denominations. It was reported in 1889 that 10,000,000 of people were then engaged in teaching and learning these International Lessons. The Sunday Schools of England and other countries had adopted the Lessons, and they were found in use all round the globe. Not only has the plan promoted Bible study, but it has broken down much sectarianism, and contributed to fraternity among the nations.

Unity has been the great idea in this work, but unity of spirit rather than unity of opinion. And for that reason, as well as for others, the plan has been worthy of all commendation.

Very soon in the movement a vast amount of literature sprang up to assist teachers in the use of the lessons. "Helps for Teachers" and "Notes on the International Lessons" were issued in great variety by the different denominations in book and magazine form. The religious newspapers soon had special columns of notes on the lessons, and the best scholarship of colleges and universities came to be used in the production of these "Helps" to be given in the plainest and the most convenient form. And now that this movement has been established over 33 years, the "Lesson Notes" are to be seen every year displayed in nearly every bookseller's shop window wherever Sunday Schools and booksellers can be found.

Yet, strange to tell, the Unitarians have made but little use of these lessons. In their Sunday Schools the Bible is but one of the many lesson books in use. But it is the chief of them all, and needs to be studied now more than ever in the new lights which have been shed upon it. Used and interpreted in a reasonable manner, there is no better class book to be found. There is no reason whatever why this International Lesson may not be as useful and effective for Unitarian Sunday Schools as for the orthodox. And if Unitarians published "Lesson Helps" and "Lesson Notes" thereon, our young people would more effectually grasp Unitarian doctrine than by any other method, and our "Notes" and "Helps" being accessible, would also act powerfully on the minds of teachers in orthodox Sunday Schools.

Here are the International Lessons for July, 1905:

JULY 2nd: Sennacherib's Invasion. II. Chron. xxxii., 9-23. Golden Text (for memorising): "With us is the Lord our God to help us, and to fight our battles.—II. Chron. xxxii., 8.

JULY 9th: Hezekiah's Prayer. Isa. xxxviii., 1-8. Golden Text: "God is our refuge and strength, a very present help in trouble.—Psalm xlvi., 1.

JULY 16th: The Suffering Saviour. Isa. lii., 13—liii., 12. Golden Text: "The Lord hath laid on him the iniquity of us all."—Isa. liii., 6.

JULY 23rd: The Gracious Invitation. Isa. lv., 1-13. Golden Text: "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. lv., 6.

JULY 30th: Manasseh's Sin and Repentance. II. Chron. xxxiii. ,1-13. Golden Text: "Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. xiv., 34.

Now these lessons may be taught in the orthodox way ,but even more effectually may they be used in the Unitarian way. And if they are not utilised by Unitarians—why not?

Illustrative Anecdotes.

THE BATTLE WITH SELF: "A story of the wars of the first Napoleon has often come back to me. He was trying in a winter campaign to cut off the march of the enemy across a frozen lake. The gunners were told to fire on the ice and break it, but the cannon balls glanced harmlessly along the surface. With one of the sudden flashes of genius he gave the word, 'Fire upwards!' and the balls crashed down full weight, shattering the whole sheet into fragments, and the day was won. You can fire upwards in this battle. You can do your share within the four walls of your room."

—Miss Trotter.

A SUFFERING SAVIOUR: "It was the time of a plague. There was no remedy except what might be found by examining the body of one who had died of the disease. It was death to do it. Dr. Guyon said: 'I will attempt it. In the name of humanity and religion, I will examine this body.' He did so, took the plague, and died. He put on paper his observations, put them in a vase of vinegar to prevent contagion, and in twelve hours he was gone. A grand sacrifice!"—Talmage.

STRIVING AFTER PERFECTION: "The Christian striving after perfection is like the sculptor, Flamingo, with his image, of which the elder D'Israeli tells us. He kept polishing and polishing, till his friend exclaimed impatiently: 'What perfection would you have?' 'Alas!' was the answer, 'the original I am labouring to come up to is in my head, but not yet in my hand.'"—Baxendale.

HOW TO WIN MEN: Alexander the Great asked how he had conquered such vast regions and made so great a name, replied: "I used my enemies so well that I compelled them to be my friends; and I treated my friends with such constant regard that they became unalterably attached to me."

"I am a Unitarian, and, in the hope of persuading others to be so, I subscribe to the British and Foreign Unitarian Association."—(Dr. Martineau in letter to Rev. R. Spears, 1888.)

The Anerley Question.

The Rev. Dr. Warschauer, recently minister Clifton Unitarian Church, Bristol, and the Rev. Hugh C. Wallace, recently minister David Thomas Memorial (Congregational) Church, Bristol, have accepted the joint pastorate of the Anerley Congregational Church, London. Dr. Warschauer says that he goes to this Congregational Church without any change of opinion—which means that he is now as much Unitarian in his views as he was when minister of the Clifton Unitarian Church. It is said that he removes from one Free Church to another, and announced that it is likely that his name will be transferred from the roll of ministers in the Essex Hall (Unitarian) Year Book to that of The Congregational Year Book, and that the British and Foreign Unitarian Association will perhaps also lose him as a subscriber to its funds ("Inquirer," May 20th). Dr. Warschauer himself implies in a letter published in the "Inquirer," May 27th, that his name will no longer appear on the roll of subscribers to the B. and F.U.A., and he says he is "leaving Unitarianism for Congregationalism."

But Dr. Warschauer did subscribe to the Unitarian Association, because he believed in Unitarianism; if now, as he states, he is not changing his views, he still believes in Unitarianism. Why, then, must he cease to be on the roll of subscribers if he be as much Unitarian as he was before? And if a Unitarian preacher in a really Free Church—why should he cease to be counted on the roll of ministers in the Unitarian Year Book? If his opinions had changed; if he were no longer Unitarian; had he entered into a bondage wherein he could not be at liberty to profess his Unitarianism if he feels it; then all this fuss about transference of name, ceasing to be a subscriber and what not—would be easily understood, and the reasons for it would be plain; while as it is the issues are illogical, bewildering, confusing.

That the situation is confusing to many there is no doubt, and it is of the utmost importance that people should know how they stand and where they are. One good man, for instance, who has become a Unitarian, and zealous in the propagation of Unitarian views, writes to the Editor of "Unity," saying that he is powerfully impressed with this Anerley appointment, and asks whether it would not be kinder and more Christian of him to return to the Congregational fold from which he had come. If such change is natural to Dr. Warschauer, why not for him? Could he not further Unitarianism more inside a Congregational Church than outside?

But what is the situation? It amounts to this. Dr. Warschauer has left one Free Church—he himself openly and freely testifies to its freedom—but he has not gone to another Free Church. Anerley Congregational Church is bound by a doctrinal trust deed. If that trust deed is not violated the minister of the Anerley Church is bound to profess belief in doctrines quite opposite to those held by Unitarians. The Rev. Joseph Halsey, late minister of the Anerley Congregational Church, was made uncomfortable because some of his people maintained that his preaching was opposed to the terms of the trust deed under which he held his appointment and received his stipend. Readers of "The Christian World" years ago will remember something of that. But now the Rev. Joseph Halsey steps in and says that during the last fifteen years of his ministry at Anerley he had an absolutely free pulpit—as free as any Unitarian pulpit, in which he had liberty to re-state the doctrines set forth in the trust deeds "in terms of modern thought" ("Inquirer," June 3rd), and that Dr. Warschauer will enjoy the same freedom, neither more nor less. But is there not the question of intellectual honesty involved? Mr. Halsey's statement adds confusion to confusion. It means that a majority of his people supported him in his opposition to the real doctrines of the trust deeds—in other words—his violation of the trust for the upholding of which the Anerley Church was established. The re-statement of old doctrines 'in terms of modern thought" means in this case in terms contrary to the intentions of the founders of the trust—which is a mere evasion of legal obligation to carry out the wishes of the founders and the clear requirements of the trust. Under this trust, established for the teaching of anti-Unitarian doctrines, it seems Dr. Warschauer will receive a stipend as a Unitarian preacher who has not changed his views from the Unitarianism he has heretofore believed in and professed. If this is right, it is equally right for a Roman Catholic to be a bishop of the Church of England, and ridiculous for people to grumble at such things.

But it is not right. It confuses people's minds and dulls their moral sense. Those who seek the light need better guidance than that. If principle is worth anything at all, it is worth self-denial and sacrifice. We cannot enjoy the flesh pots of Egypt and have at the same time the freedom of the Promised Land. We must have clear issues, and not perplex people with illogical conclusions or confusing situations. If the convert to Unitarianism loses the fervency of fear in giving up the doctrine of the wrath to come, and enters into the cooler shades of calm reason and natural affection, he must be prepared to sacrifice not only the popularity of a larger orthodox fellowship, but also the apparently greater warmth, bred of the fear of a cruel hell and the conception of a merciless God. But what does he gain? Faith instead of fear, love instead of terror, and a confidence that the Infinite Love is able to bring every soul to a state of blessedness and joy. His place is with those who stand clear for this Faith, however few they be.

I hope and believe that the discovery and propagation of every truth and the dispelling of every error tends to improve and better the condition of man, though the act of reforming old opinions and institutions causes so much pain and misery.

—Sir Charles Lyell, 1873.

The New Salvation.

"Salvation" is changing its meaning—or, more correctly, returning to what it meant originally in the teaching of Jesus. The notion of it that has been so prominently a part of the popular "orthodox" teaching for ages, is now being widely rejected. Thinking people regard that as a childish superstition to be put aside amongst the tales of ghosts and hobgoblins. Salvation "from the wrath to come" is no longer needed by an age that has given up belief in any such "wrath." A new manliness has come upon us which refuses to accept any future bliss from which our fellows will be excluded. It is now believed that any "saint" who flees from a supposed hell, and is content to leave his many brothers who are labelled "sinners," suffering there without helping them to escape, is nothing better than a coward. Admission into Heaven by the mere profession of a creed is too cheap, and escape from future obligation to care for the laggards and the unfortunates simply by an assertion of faith in "the blood," is an attempt at selfish shirking of and sneaking from brotherly duty. The centre of ethical gravity has changed from "each for himself" to "each for all and all for each."

That being so, a new conception of salvation has come into present-day thinking, and new methods of saving are propounded. This means that a new age has given birth to a new gospel. For salvation is the gospel. How to escape the dangers that threaten—is the glad tidings. But the new salvation is from a hell that man is in now; the escape desired is from the evils and the miseries of our life of to-day. This new conception involves the principle: For all or for none; or, as Walt Whitman puts it: "I will accept nothing which all cannot have their counterpart of on the same terms."

The new salvation includes: Salvation of the body necessary to the salvation of the soul.

Salvation of one man's body from disease, injury, and starvation depends on the security of all other men's bodies from these dangers. Salvation from bodily disease means protection from diseased surroundings, prevention of disease, or bad contagion in our fellow-men, abolition of every kind of evil condition or hurtful environment.

Salvation of the disposition from bad feelings is to be found in eliminating bad feelings from the dispositions of all other men so that none shall wish to provoke antagonism, and none shall desire to tempt to evil.

Salvation of the mind from evil thoughts is to be secured by taking away all causes of evil thoughts in other men.

Thus it is that the new salvation means public health—the safety of all from disease, and therefore the safety of each one; it means public morality—the security of all from selfish antagonism, and consequently the security of each one in a right disposition of thought and feeling towards all his fellows. Physical sanitation creates equal opportunity of all to escape from the possibility of disease; moral sanitation on the same inclusive scale creates equal opportunity for all to enter into right relations with every man, and therefore for each one to live a true life.

And this new conception of salvation necessitates methods in accordance therewith: Co-operative effort, collective action. Any one man unaided is helpless to abolish the insanitary condition of the district in which he lives, but in combination with others he and they may through the public authority institute good drainage and general cleanliness, and make sanitation a realised fact. What one cannot do himself, collective action can do for him and all others.

It is the same as regards education. One man living in the midst of an ignorant community is by himself unable to educate every ignorant person, but he and others in combination may be able to institute a public system of free education that will give to each member of the community equal opportunity of learning.

Similar methods of collective action may also abolish lack of employment, and secure greater equality of opportunity to earn a living, sweeping away beggary and the various kinds of crime that arise from want and poverty.

In such ways the saving of men's bodies will help the saving of their souls. The righteous relationship of all men as workers will so lighten the burden of physical toil for each that all will share opportunity of mind culture and spiritual development, and so really enter into life.

Man's love for his fellow-man made thus more prevalent will deepen and strengthen his love for God. This right fulfilment of the moral bond between man and man is religion realised. Such salvation in the world that now is makes more certain the enjoyment of blessedness in the life to come.

Hugh Miller's Suicide.

The melancholy, tragic fate of Hugh Miller, geologist, stonecutter, and literary craftsman, who, after a vain attempt to harmonise the Biblical story of the Creation and the testimony of the rocks, lost his reason, and "ended his own life by a pistol shot," may be cited as an illustration of the futility of trying to serve two such exacting masters as modern science and orthodox theology based on the (alleged) verbal inspiration and consequent inerrancy of the Hebrew Scriptures. Sad indeed this violent termination, at the age of only fifty-four years, of an earnest, useful life, whose "determining principle," it has been said, was "devotion to the Christian Faith."

—Rev. Mary H. Graves, U.S.A.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own.

—Tennyson.

Social Duty (7).

By the Rev. J. M. LLOYD THOMAS, Nottingham.

"I fight about drains because I believe in the Incarnation" is a memorable remark once made by Father Dolling. And I can imagine one of his plain untheological working-class followers echoing it thus: "And I believe in the Incarnation because you fight about drains."

It may seem a poor reason for accepting a doctrine, but we know that Socialistic clergymen win to the fold of their church some of the best of the Labour leaders—not because these leaders have any ambition to qualify as connoisseurs in antique dogma, but because they find among such clergymen a deep sympathy with the Labour movement, and a Christ-like humility which enters in at lowly doors, and brings love and tenderness and personal service in its train. The workers will not worry over-much about the priest's doctrine, because they see that he is doing the will. They instinctively apply that favourite text of the common-sense Unitarian—"By their fruits ye shall know them," and one of the most significant of these fruits is this "fighting about drains." Therefore, they inconsequently argue "Father Blank's creed can't be far wrong whose life is in the right." So it happened that the other day when the unemployed started on their mad pathetic march to London, it was left to Mr. Donaldson, the Anglican clergyman, to conduct the valedictory service, and give them an address that touched the heart of Leicester.

By their fruits ye shall know them. We may talk until the crack of doom about the advantages of the Open Trust, and the superior reasonableness of Unitarianism, but the plain public are quick to distinguish between Truth of Doctrine and Truth of Life. In their confused instinctive way they will cling to the obsolete doctrine if only they can have with it the modern social spirit. And once more they will defend themselves with weapons drawn from our own armoury. They will take up our plea, and say "We do not worry about dogma: we want a practical religion." And a practical religion is a religion that besides worshipping through beautiful and impressive forms (which the ignorant and simple no less than the child can appreciate), actually "works" and fights about drains. And the fittest religion will survive.

Far be it from me to say that Unitarians are less sensitive to drains than those whose delicate nostrils are more accustomed to incense. The public work of Unitarians in the past is well known. We boast too much about it doubtless, and traffic somewhat freely in the bones of our dead saints. Nevertheless, we are not without an honourable tradition of public service that wins for us still the good opinion of our critics. Persons who find that our theology reeks of every pestilent heresy are yet ready to acknowledge with gratitude what Unitarians (like the Quakers) have done for the people.

And lest I should seem too fulsomely generous to Anglicanism, it may be right to remind the reader of the Voluntary schools that have had to be closed owing to their foul insanitary state—schools where, unfortunately, the priests, inverting the moral sequence, fought about the Incarnation and did not believe in drains.

But are we Unitarians not now living too much on the moral capital accumulated by our ancestors? Unitarianism, like every other form of religion, cannot live on tradition alone, but by its power of assimilating the living word from moment to moment It must not only have an ancestry, but become and be an ancestry. This can only be when it learns once more to forget itself in public service.

It would be a discreditable and self-destructive thing to take up our Social Duty for no better reason than that thereby we should peradventure attract the crowd. If the supreme glory is to love not to be loved, the supreme joy is to minister not to be ministered unto. When we cease to itch for personal or denominational recognition; when we forget to fidget about sectarian victory, and find our life, like our Master, in going about doing good, then the only success worth having will attend us.

Speaking from a humiliating knowledge of my own defects, I fear that we who are ministers are often more lax than our laymen. Many of us love books more than souls; causes more than individuals, our own study more than the homes of the poor; and instead of visiting the baffled and beaten, we sit hard and tight in our own arm-chairs hoping someday to hatch a final philosophy of the Universe. It is moreover idle to be silent about the difficulty which ministers, without security of tenure, and enslaved by the power of the purse, must face if they wish to say all they feel on social questions. Yet as between ourselves and our ideal, having taken the vow of Christian chivalry, we ought gladly to take also the risks of the campaign, and endure hardness. There is no high service without sacrifice, no long warfare without wounds, and no honourable ministry without perpetual readiness to suffer for the Kingdom of God's sake.

Redemption—Salvation—the deliverance of the soul from itself—thither all religion comes at last, for the ranter or the philosopher.—Mrs. Humphrey Ward.

The Almighty's plan never failed. The world is not ruined but incomplete; man has not fallen, but is rising in the scale of being, having come from inconceivably low beginnings to the height he occupies to-day. His creation was not complete six thousand years ago, but he is still in the making with the promise of indefinite advancement in the ages to come.—Rev. K. C. Anderson, D.D.

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"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

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"My meat is to do the will of Him that sent me."

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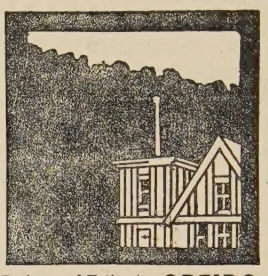

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